

THE TRUE AMERICAN.

VOLUME II.

TERMS.

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AGENTS.

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For the True American.

Letter to Dr. Young.

DEAR SIR.—The True American of Ju-
ly 29th, contains an abstract of your Sermon, lately published, on the "Duty of Masters," with editorial comments, which I have perused with great interest. I have also compared your present views with those contained in "an Address to the Presbyterians of Kentucky," which was issued in 1834 by a committee of the Synod of Kentucky, expressly appointed "to digest and prepare a plan for the moral and religious instruction of their slaves, and for their future emancipation." That address was subscribed by yourself as Secretary of the Committee, (which consisted of ten members of the Synod,) and was proposed in this quarter to be the production of your pen. It was republished at Newberryport in 1836, and has been a very important document in the hands of anti-slavery men, coming from intelligent christians in a slave State, and being full and explicit, both in argument and testimony, so far as the evils of slaveholding are concerned.

It was believed that so able and faithful an appeal could not be without manifest effect upon "the Presbyterians of Kentucky";—especially as they could do all that you recommended without infringing in the least any State law. Many in the free States have long desired to be informed more definitely and fully than they have been, *what was the result of that movement* on the part of your Synod; and what are the present feeling, and action, and expectation, among the Presbyterians and other christians of Kentucky concerning slavery and emancipation. The notice of your sermon suggests, in my mind the course I here adopt—of asking that yourself, or some other competent member of your Synod, will give the public such information through the columns of the True American.

I observed that Mr. Clay republished the Synod's Address in the American last November. But it was without date; and many might suppose it was a recent movement, instead of one made eleven years before. And that the bearing of my inquiries may be well understood, and the information I hope to elicit may be appreciated, I must here give the substance of the Address—compare it briefly with your late sermon—and make a few remarks on both. Mr. Clay said, "Will the Presbyterians stand up for the right?" We hope so.—My object is to ascertain whether they have done so, during the twelve years they have passed away, and what progress they have made.

The Synod's committee first tested the system of slaveholding by religious principle, and added: "If it shall not be thus proved to be an abomination in the sight of a just and holy God, we shall not solicit your concurrence in any plan for its abolition." They did show the abomination, by exhibiting three principal characteristics, and affirmed: "These odious features are not the excrencies upon the system—they are the system itself—they are its essential constituent parts. And can any man believe that such a thing as this is not sinful—that it is not hated by God, and ought not to be abhorred and abolished by man?" The "Traffic."—Your tenth admonition is this: "The application of the principle, 'Give unto your servants that which is just and equal,' will teach every master his duty in relation to the safe of his servants." And what is the lesson it will teach? That his servants shall have a voice in the bargain when they are to be sold? That in any case they shall have a negative upon the master's proposals? That married persons shall not be separated by sale from companions and children? That a contract shall bind a purchaser to perform the ten "duties" which the seller had performed, or forfeit his purchase? That slaves, when sold, shall receive part or all of the price of their own bodies and souls? But I will suppose you mean to say, that the master so influenced by principle will never sell his slaves. Yet does he not, while holding them as property, subject them to all the liabilities of property? Does he not leave the fulfillment of his own good designs to fearful contingencies? Will not the same "principle," on a little reflection, solemnly require him to put it out of the power of creditors, and heirs, and laws, to frustrate his purposes? Is not the man who is known to hold his brethren as property, (though he declares he will never sell them,) "doing harm to his servants," and "injuring others by countenancing the oppressive system?" Does not his cloak cover over the abominable deeds of the "soul-drivers?"

The proposed Emancipation.—When urging the immediate adoption of legal measures for securing the future freedom of a part of their slaves, the Synod said: "Our churches cannot be entirely pure, even from the grossest pollutions of slavery, until we are willing to pledge ourselves to the destruction of the whole system." And again: "This measure is highly necessary, as it will furnish to our own minds, to the world, and to our slaves, satisfactory proof of our sincerity in this work; and it will also secure the liberty of the slave against all contingencies."

Has the pledge been given? How many Presbyterians of Kentucky have, in the twelve years, recorded deeds of emancipation? What proportion does this number bear to the number of those members of the churches in the Synod who held slaves in 1834?

Have the Synod and the Presbyterians annually inquired, to ascertain the result of their appeal? The committee requested "every preacher to read their address to his congregation on some Sabbath." Every thing appeared as if the Synod were in earnest. Have they faithfully persevered in their effort? Were any of the committee of ten, slaveholders? If so, did they enforce their counsels by their example? Have they recorded their deeds in the county court? To how many slaves has emancipation been pledged? What proportion does

THE TRUE AMERICAN.

Devoted to Universal Liberty.

LEXINGTON, KENTUCKY, WEDNESDAY,

their number bear to the whole number that were held by Presbyterians?

If the "plan" has been carried into effect extensively, what has been its influence upon the community of slaveholders? What effect has the proceeding had upon the freed-men? And what upon the other bondmen of the same masters; those who were past "twenty years of age"? Are they reconciled to perpetual bondage, when the cup of liberty is put into the hands of their children and their brethren?

If emanicipation on your plan have been few, what prevalent and paramount reasons are assigned for the neglect of so reasonable a service? As to those professors who refuse, do the Synod hold them as guilty of approving and abetting that demoralizing system, which is "drawing down the vengeance of Heaven" upon the Lord hath given them?

The four other duties enjoined in your sermon, as I cannot gather your full meaning from the abstract, may as well be noticed in connection with my inquiries, to which I now invite your attention.

Crocerion.—Your sermon teaches: "The correction of servants when they do amiss is part of the duty of a master." Do you here put into the hand of the master, that irresponsible and arbitrary power over men and women, which the Synod's Address adjudged as wicked and horrid beyond description? Is it "the duty" of a christian master to assume power, and act as legislator, accuser, judge and executioner, over his brother of the same great family with himself? Have Presbyterian masters become so lax and gentle in discipline, that they need be strengthened by the counsels of Christ's ministrers? Are they in danger of sparing the rod, and spoiling the children?

Compensation.—In the sermon you say: "Is it a master's duty to give to his servants a reasonable and fair compensation for their labor?" Can he do this, while his servants are not legally emancipated? The Synod declare, that "a part of our system of slavery consists in depriving human beings of the right to acquire and hold property;" a consequent and essential part; but manifestly a violation of the law of God, against which "the Bible is full of denunciations," If a slave be himself deprived of his inalienable rights, how can he "receive and hold wages"? Besides, who judges and determines what is a reasonable and fair compensation? Has the slave any voice in the master? Is he free to make a contract with you?

Marriage.—The sermon has this counsel also, in advance of the Synod's address: "Masters should enforce upon their servants the duty of respecting the rite of marriage." Not only are they bound to instruct, counsel, reason and persuade, but "enforce" this duty upon their servants; whether by menace and the rod, the abstract does not inform us. But suppose you mean simply, that masters should employ moral suasion, and themselves refrain from causing a disruption of the conjugal bonds among their slaves; should do all in their power to induce their servants to respect the rite of marriage; I ask, with the conductors of the American, can it be done, when either of the parties is in bondage? Can the master teach you, that slaves *will* be, can be, raised to the dignity and responsibility of men, while they are held as chattels and deprived of the rights and powers belonging to humanity?

In this quarter we find, that children do not learn to swim while forbidden to go into water; that moderate drinking counteracts teaching and makes drunkards; that immorality or vice is prevented or removed by continued indulgence. It is hard for us to believe, that *amelioration* will relieve and bless either masters or slaves, while the former practice oppression and the latter remain to do worse. But we would gladly learn what success you have had in your attempts.

In conclusion, I much desire to know your own individual opinion on two points. Is it your unwavering conviction now, in 1846, that "immediate emancipation is not a universal duty"? That although it is "the most simple plan," yet it is "not the best"?—And again, if slaveholders should fully comply with all the counsels of your sermon and the Synod's address, is it your settled belief that they will have done all that God requires of them towards their slaves?

I propose these inquiries, not captiously, but with kindness and respect; not expecting accurate statistical information, but believing you can reply with a good degree of fullness and precision. I do from a deep conviction that the facts I would call forth and the views now entertained by men who could write and publish that Address, would be very instructive to all who care for the removal of an acknowledged abomination. And where in this land is the Christian, the patriot, or the man, who is not interested to know all that can be known concerning slavery and emancipation? Respectfully yours,

ASA RAND,
Peterboro, N. H. Aug. 19, 1846.

Lake Commerce.

We have a copy of a letter written by James L. Barton to Robert McClelland, on the commerce on the greatest lakes.

The steamer Walk-in-the-Water was the first steamer built on Lake Erie. In the year 1819 she steamed from Mackinaw for the American Fur Company. Mackinaw, at that time, was the extreme point of western navigation, and it remained so until 1826. Then another steamer went upon Lake Michigan. The vast increase of commerce and navigation in that region is only adequate to the actual requirements caused by the growth of the population.

In Mr. Barton's letter we find the following table. It is illustrative of the number and condition of the craft now navigating the lakes above Niagara.

Proprietors..... 30 20,500 tons.

Brigs..... 8 2,500 "

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Cost of Construction..... \$4,160,000.

Mr. B. estimates the value of commerce connected with the northern lakes, at eighty-one million dollars. Mr. B. says:

Owing to the dilapidated condition of the unfinished harbors around Lake Erie, the bars which have been permitted to form at the entrance, and the very low state of the water in the Lakes, but few of the ports are accessible, except to vessels of the lightest draught of water when loaded; the larger ones being unable either to enter or leave them when full freighted without striking fast on the bar at their mouths, requiring to be partly unloaded before they can get over. Such has been the date of this time this year. And it is difficult to ascertain, what any of the harbors on the shores of Lake Michigan can be appropriated at all by steam-boats and vessels. Works have been commenced at two or three places, by the Government, but like those on all the other Lakes, they are unfinished, and afford but slight protection to the great business done there.

Mr. Barton appeals to Congress to disburse some of the public revenue in favor of the western ports and the protection of their trade.

SOUTH CAROLINA IN DANGER.—One of the Charleston papers is urging the construction of the Greenville and Columbia Railroad with a spirit that argues very strongly the editor's fears for the safety of the State. He says: "Let this enterprise fail, and South Carolina will become a by-word, a reproach—none will be too small to speak against her. The time will then have passed by—she will be too poor to build a railroad. Few will be left except the lazy, the poor, the worthless, the lawless, and we find ourselves in the midst of a land of paupers."

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The Slave Power.—No. III.

FIRST MOVE—ABOLITION OF JURY TRIALS FOR THE QUESTION OF PERSONAL LIBERTY.

Every person in the United States is the subject of two governments; and it is remarkable how different his political relations are, according as he is regarded as belonging to the one or the other. We, of this Commonwealth, considered as people of Massachusetts, are free citizens of an excellently constituted republic. Considered as people of the United States, we, with the rest of the so-called free people, both of the free and of the slave States, amounting to some fifteen millions in number, are subjects of an oligarchy of the most odious possible description; an oligarchy composed of about one hundred thousand owners of men. There are perhaps three hundred thousand slaveholders in the country. Allowing for minors and women, probably not far from one-third of the number are voters; and they administer our affairs.

If emanicipation on your plan have been few, what prevalent and paramount reasons are assigned for the neglect of so reasonable a service? As to those professors who refuse, do the Synod hold them as guilty of approving and abetting that demoralizing system, which is "drawing down the vengeance of Heaven" upon the Lord hath given them.

The community, even the Christian portion, better disposed than it was in 1834 to put away, by any effort or plan, a practice which is "an abomination in the sight of a just and holy God?" Do they expect the day of deliverance soon? and are they preparing to meet it, or rather to bring it about?

The proposed Amelioration.—Something was to be done to prepare the favored ones for future freedom; something to bless those who were to be free only in the grave. Have these things been done, and what is the result?

How many Presbyterian masters have diligently employed domestic instruction? How many schools have they kept up for elementary instruction? How many Sabbath schools for slaves are there now, and how many pupils in them? Do the ministers of the Synod preach to slaves in appropriate language, as often as "the afternoon of every alternate Sabbath?" Under the Synod's influence, do slaves receive adequate instruction to fit them to serve God here, and become wise unto salvation? Has there been in twelve years a manifest and general reformation in the churches of the Synod in this matter?

It is often wisdom, in the prosecution of a scheme, to put forth a thoroughly outreaching proposal at the beginning. If it is disallowed, and cannot be carried, you fall back on something less exorbitant, which then has an air of moderation and compromise. If on the other hand you succeed to carry it, your boldness, and the easy surrender of the other party, make a capital prestige for the future.

Four years had not passed after the Federal Constitution went into operation, before the Southern States tried the virtue of this policy, and tried it with an easy success, that must have amazed themselves at the time, and has not been lost upon their subsequent proceedings. On the 12th day of February, 1793, Congress enacted a law to carry into effect the provision of the Constitution respecting labor in one State under the laws thereof, escaping into another.—This law, which is still in force, provides that

"When a person held to labor in any of the United States, or in either of the territories on the northwest, or south of the river Ohio, under the laws thereof, shall escape into any other of the said States or territory, the person to whom such labor or service may be due, his agent or attorney, is hereby empowered to seize, or arrest such fugitive from labor, and to take him or her before any judge of the Circuit or District Courts of the United States, residing or being within the State, or before any magistrate of a county, city, or town corporate, wherein such seizure or arrest shall be made, and upon proof to the satisfaction of such judge or magistrate, either by oral testimony or affidavit, taken before and certified by a magistrate of any such State or territory, that the person so seized or arrested doth, under the laws of the State or territory from which he fled, owe service or labor to the person claiming him or her, it shall be the duty of such judge or magistrate to give a certificate thereof to such claimant, his agent or attorney, which shall be sufficient warrant for removing the said fugitive from labor to the State or territory from which he fled.

In conclusion, I much desire to know your own individual opinion on two points. Is it your unwavering conviction now, in 1846, that "immediate emancipation is not a universal duty"? That although it is "the most simple plan," yet it is "not the best"?—And again, if slaveholders should fully comply with all the counsels of your sermon and the Synod's address, is it your settled belief that they will have done all that God requires of them towards their slaves?

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THE TRUE AMERICAN.

"GOD AND LIBERTY."

LEXINGTON, WEDNESDAY, SEPT. 2.

Shall not this Tyranny Cease?
We have received the following letter, to which
we beg the special attention of every reader:

COUNTY, TENNESSEE,
Aug. 14, 1846.

DEAR SIR.—I regret very much to inform you, to stop my paper, owing to the excitement has made among the slaveholders.

I thought it my duty to let the public government until now I was threatened with the jail-house receiving the paper; but I disregarded their threats, for I examined the law for myself.

Know this, that there is more than one anti-slavery man here, and if they should be silent, and not put a stop to the taking of the paper, it would kindle a fire that would be hard to quench.

I have been charged to take care of my person, I withdrew from the Presbyterian church, because of slavery, and what they did and said. They set a mark on me, even by those who I call the "Ghosts." They implore my taking the paper to weakness. Having the church against me, and the slaveholders threatening to lynch me, I am obliged to stop it, and I despair of doing any thing for myself, unless I quit the country. I am very well pleased with the paper, and so very much gratified, that I will send for it again when I date to do so. Very respectfully yours,

This letter is from a non-slaveholder, and a mechanic. Let us see what it is he asks for himself, and what a few—a very few—deny him the right of enjoying.

1. He is a laborer. He knows perfectly well that his calling is not respected, as it ought to be, and that he has not the opportunity of doing for himself what he might. He sees slaveholders, and slaveholders' sons, spending their time as they wish—swaying the community as they please—and all the while, directly and indirectly, putting a brand upon labor, and making the laboring man a slave and dependent being. He lifts his voice against this oppression. He dares to say aloud, that it is a cruel wrong, and should be removed. For doing this, arrogant slaveholders tell him, that the jail shall be his home. Uninformed as to the law, he examines it for himself, and finding that liberty of speech is guaranteed to him, he replies to them mildly, but firmly, "I will have my say." This is the first experience of our subscriber from county, Tennessee.

2. He goes from the workshop to his home. He broods there over the thoughts which had troubled him through the day. He looks upon his wife; he knows that the proud-spirited women of the neighborhood, because she washes his clothes and does the drudgery of the house, regard and speak of her with contempt. He looks upon his children. He loves them as a father should; they are the apple of his eye. But he knows that the boys and girls of the neighborhood shun them, and he hears words of bitterness, and sees expressions of loathing from them, which sting him to the very quick. Fired by these social wrongs, and wishing to be a man, he calls upon craftsmen situated as he is, and asks, whether God intended that they should be oppressed in that cruel way. They join him in his denunciation of the cause of all this evil—slavery. He goes forth, and in his workshop, and in public places, he utters himself more boldly. Slaveholders hear of his expressions. They tell him that such kind of talk cannot be tolerated in that country; and that any mechanic shall be starved out, and driven away, who speaks as he speaks. This is our subscriber's second experience.

3. He works on, and works harder than ever, and tries, amid a busy toil, to forget the hardship of his lot. But how can he! He is a man, a husband, a father. For himself, he could endure these wrongs; but when he gazes upon his wife, and thinks of his children, and knows that, socially, they are doomed to lead a slave life, and to be branded as mean and ignoble. How can he go to church for succor—to that church at whose altar he had so often knelt in prayer, from whose pulpit he had so often heard the holy word of counsel, and whose members professed to love one another, and to worship the same common God—and he unburies his soul to them—tells them of the sin of slavery—points to them, as well as he is able, its hard oppression upon poor laboring men like himself, and invokes "the brethren" to remember the example of Jesus and obey his precepts. No word of sympathy falls upon his ear. No kindly look meets his eye. The minister of God is silent, and the members for a while sit as if stupefied. At length one arises and declares, "that the Church has nothing to do with this matter—that the law gives to the slaveholder his rights—and that God commands all to respect authority and obey the law." When this is said, the minister takes courage, and utters his rebuke against any member who would breathe discontent in the church, or embroil the community in difficulty, by agitating so delicate a subject." The poor mechanician goes away almost heart-broken. He feels that he can worship no longer at that altar. His heart tells him that he cannot go up there with wife and children to break bread again at the communion table. And he tells the brethren this. Then comes bitter denunciation from even against him; "the brethren," as he says, "set a mark of contempt on me," and his name was sent forth, coupled with degrading epithets and cruel suspicion, and he found himself, and his, alone, with none to cheer or solace him. This was our subscriber's third experience.

4. Amid all these difficulties, he toiled on in his workshop. His family must have bread. Late and early he was there laboring for a living, though branded as one who had committed a crime. At this time, bearing of the True American, he determined to take it, and quietly sent on his name and money, as a subscriber. He found food in that for thought. He saw something in it which he could read to his wife and children with profit. The church was closed to him, and on Sabbath-day, when prayer and the reading of Scripture were over, he took up the paper and gave it his time. Very soon, it was noised abroad, that he was a subscriber to the True American. His own class mechanics like himself, heard first of the talk among large slaveholders, and, knowing that they were suspected of sympathizing in part with this lone sufferer, they said to him, "you must stop the paper." It was not long before another and a sterner message reached him from a more lordly source. "Look well to your person." He understood this. It was saying to him in plain language, "your body shall be disgraced with a coat of tar and feathers, and your back lashed by the cowhide, if you dare continue a subscriber to the True American." What was he to do? We will not say that he should have submitted to this despotism; we shall not blame him, however, for doing it. His conclusion is given in the letter above. He felt that he had not the power to resist this tyranny, and as the best alternative left him, he has sought, or will soon seek, a new home in a free State, where he may speak as he thinks, and think as he pleases! This is our subscriber's fourth and last experience.

The reader may consider this an extreme case. In one sense it is so; but in another, it is not. For there is no non-slaveholding laborer who is not oppressed—bitterly, cruelly oppressed—by the institution of slavery. There may be, as there is, a more or less in this oppression; but the despotism is felt by them all. What one man among them has placed within his reach the means of educating his children? Where, in any slave State, is the common school to be found? Where, in Kentucky, is our education fund? And the slave laborers are tied down by iron weights in

their struggles for pecuniary independence. They have no opportunity to gain it. The slave drives them from employment. They can gain neither fair compensation for their labor, nor in their toil do they feel that spring and spirit which ever results from a well paid and prosperous industry. And as for social position, who among them possess it? Here and there a poor white laborer by force and energy of character, may dash aside all these obstacles, and become a man of influence and of wealth. But the toiling masses stand still, without a hope of rising above the condition in which they were born, and with the goading conviction, entering like iron into their very souls, that their children must be as their fathers are. Is this a state of things which the patriot can look upon with indifference? Is this a condition of society which the Christian can contemplate in silence? Can the toiling masses of white laborers bear this grinding oppression without making an effort to leave it off?

But we must pause. The subject is too great to be hurriedly glanced at. We must dwell more in detail upon the points above suggested. It is time that the white laboring man should know his position, and that the slaveholder should begin to do him justice. We mean to do our duty, firmly, but kindly, toward both—to labor more zealously than ever to show both the necessity of uprooting that tremendous engine of oppression, Slavery—which, while it grinds into the very dust of the operative, and the children of the operative, blunts the moral sense, and undermines, gradually, but certainly, the growth and prosperity of the slaveholder, and the children of the slaveholder.

Letter to Dr. Young:
We ask attention to the letter from Asa Rand, of Peterboro', New York, to Dr. Young of Danville, in this State, on our first page.

Nothing is more desirable than a free and frank communication between pure minded and able men concerning slavery and emancipation. We desire in every way to encourage it. We want to hear what they have to say—what they would do—on these great subjects.

There are those who say, that nothing can be done in the way of emancipation, except men's interests lead them to it. We do not believe this. It is a libel upon man, and upon the pure spirit of religion. The citizen wishing to have emancipation, and afraid to avow freely his sentiments, may take this ground. But if he be a good man—he be generous and just—if he feels at all his responsibility to his God, or to his brother—he cannot dare not assert it.

Slavery plants the foot of man upon the neck of his fellow. In that one act, liberty is struck a blow under which it will reel if the wrong be not remedied. It is impossible for a love of freedom to exist in a State where one class wrings it from another. Is there such a thing—can there be such a thing—as a true hatred of tyranny on the part of those who daily and habitually exercise it? Is there—can there be—a true love of liberty with that people who, while they say, the chain shall not be put upon our hands, yet rivet it tightly upon the hands of their fellow? Wrong thus openly done, and selfishly practised, cannot but lead to greater wrong. It makes usurpation the familiar practice of the day, and human rights the plaything of the passions and the interests of the hour. It ranges the people of the State into classes, and asserts only the rights of the privileged caste among them with despotic power. "Tis not over them alone that feels the wrong. "Tis not over them alone that it exerts her harshsawing sway. Slavery crushes the rights of man, and makes the many, as well as the few, bend abjectly to its authority.

Order is asserted to be heaven's first law. It is part and parcel of a true liberty—that of liberty which makes justice and right—the full and equal protection of all—the true law which destroys all forms of order. They cannot exist together. Tell us that the man who habitually has his own way—who is absolute master of others—whose passions and will may direct all that he does—tell us that such a man is the best supporter of order! The absurdity is too palpable to need argument. Everything around us and in us contradicts it. Does slavery rely upon the law, when the law does not give it the immediate redress it imperiously demands? Does the slaveholder himself look to the arm of the law for the assertion of his rights when his own arm can do it? It is the fearful peril of slavery, that it annihilates all reverence for right and all respect for law, because it saps the foundation of justice, of a love of liberty, and of order.

We need not be told that our people are so ignorant, or so irreligious, as not to see and feel these things. Man was made in God's image. He is his likeness on earth. He is to live here, and to live for ever hereafter. And that his life, both here and hereafter, may be in harmony with his being, he is endowed with capacities which make growth and progress the law of his nature, and his unalienable right. Who shall stifle these capacities? Who shall stand up and say, that man thus constituted shall be made and held as a brute? Who crush the image of God, and make it fit only for the hounds of the field? Men may prate about interest till their voices are hoarse, but we will not believe the religious spirit of Kentucky, in its most uniformed condition, dreams of holding the doctrine, that it is right to chain down human beings in perpetual slavery. They may be better fed—better clad—better cared for every way, as regards their physical nature. This is nothing. If their minds are blunted—if action, free-action—so necessary to all progress of the head, or heart, or soul, is denied them—if their nature are brutalized—is wrong is done to man, and to God, which cannot be measured by any earthly power. The indwelling spirit within us rebels against so monstrous an outrage. The word of Life itself, in tones which find an echo in every spiritual heart, warns man from confounding his brother with the brute.

And we desire that these truths should be openly and freely avowed by the able and honest spiritual guides of the State. We rejoice, especially, therefore, that Dr. Young is addressed on this subject.

"Upon the Oregon question, only on condition that the ordinance of 1787, the broad foundation of the prosperity of the North-west, shall be extended over our Pacific empire, present and future."

Nor does she mean to be mealy mouthed as what she said or did. They spoke for themselves, but they spoke also to the nation. They requested the Democratic papers of the State, and the Washington Union, to publish this resolution, that the people of Ohio and the country might understand them. So much for the domineering policy of the South! It has made freemen turn upon those who would tread them down. Let us hope they will maintain their position like freemen.

We alluded above to the Cleveland Plain Dealer. We cannot do better than quote from it the paragraph below. It shows, not only that Democratic journals mean to speak out hereafter, but that Democratic members of Congress are determined to resist Southern aggression. Read and judge:

"We had the pleasure of seeing the Hon. Senators Cass, of Michigan, and Breese, of Illinois; also, the Hon. John Wentworth, Representative from the Chicago district, as they passed up the lakes, on Saturday, returning from the late session. They do not hesitate to say that Western rights have been trampled upon by the domineering policy of the South; and that concert of action against the South is necessary to redress the wrongs of the slaves from the free States is necessary to repel Southern aggression. So say we; and a member of Congress from the West, who is leading to the slaves over for the sake of government favor, should be marked with the curse of Cain. Let the people see to it."

To Correspondents:
We had intended publishing the article of our correspondent, "Jefferson," but by some mistake have mislaid the manuscript. We hope we shall lay our hands upon it soon.

Contradiction.
We heard a lecture, some two weeks ago, on the liberty of the press. The speaker's sentiments were bold, and his manner in uttering them earnest, if not eloquent. The applause was very general. Both speaker and people seemed

The Prestige.
Some States, like certain individuals, are privileged to say and do as they please. This Senator Haywood, of North Carolina, has discovered to the lecture house what the press or the preacher who have ventured, practically, to carry out their theory.

Thomas Jefferson, writing from Paris, 1788, uses the following language:

"The whole commerce between master and slave is a perpetuation of the most unfeeling despotism, on the one part, and degrading submissiveness on the other."

What an incomprehensible machine is man! who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be dead to all those motives whose power supported him through his life, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

Strange, but true. We practice daily in the South, more oppression than our fathers experienced in their whole colonial life. And we do it, too, while awing sentiments of equality, and holding to the fundamental principles of universal liberty. Most remarkable contradiction.

Mr. Jefferson continues:

"The whole commerce between master and slave is a perpetuation of the most unfeeling despotism, on the one part, and degrading submissiveness on the other."

What an impressionable machine is man!

He who endures toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be dead to all those motives whose power supported him through his life, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

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the route from Santa Fe to Independence; but it was believed that the army must depend altogether for subsistence on supplies from the United States. It was said that the governor of Santa Fe had offered to the Camanches and Apache Indians a reward of five dollars per head for all the mules and horses which they might steal from Gen. Kearney, who had already lost eighty horses. Business was very dull in new Mexico. The mines were almost deserted.

Iudgments.

The State of Indiana contains an area of 35,000 square miles, or 22,400,000 acres, and is smaller, by 4,000 square miles, or 2,600,000 acres, than the State of Ohio. But it is admitted, by all whom I have ever heard speak of the relative value of the soils in the two States, that Indiana contains more arable land, and is capable of sustaining a larger population than her sister State of Ohio. The census of 1840 returns for Ohio a population of 1,600,000, and for Indiana 666,000. The census of 1830 returned for Indiana a population 341,000, thus showing that she has about doubled her population in 10 years; and, even yet, her soils, though rapidly coming into cultivation, are largely under the forests.

In 1860 she will probably number a population of 1,800,000 or 2,000,000 of human beings, during which time her forests will be extensively removed, and her soils, cultivated by a hardy and industrious yeomanry, will contribute, not indeed their greatest, but an inconsiderable amount of commerce. Already are towns and cities springing up in every direction, to take charge of these contributions, and to contribute, in turn, goods, groceries and other manufactures in supply of the demands of the tillers of the soil.

Madison, chief river town above the falls, contained, in 1840, a population of 3,600. It is now over 6,000. A railroad will soon connect this place with lake Michigan. Fifty-one miles of it are completed already. The last week of October, '43, when it extended only to Columbus, it yielded tolls to the amount of \$900. The corresponding week of October, '45, when the road was pushed farther into the interior, the returns were \$2,250. Prospects mark the whole region. Farmers are fast settling upon her soil, and Madison is advancing rapidly.

When Kentucky and the cities of Kentucky boast a like advance!

Cotton in Turkey.

It is stated in the N. Y. Herald that the Sultan of Turkey recently despatched to our Secretary of State, through the Hon. Dubey S. Carr, minister at Constantinople, a cable, authorizing him to send to him a special instructor or two to undertake the experiment of the cotton culture on the eastern side of the Dardanelles. Mr. Buchanan has, it is stated, complied with the request of the Sultan, by selecting Dr. J. L. Smith, of Charleston, and Dr. J. B. Davis, of Fairfield, S. C. The former is a young gentleman educated in Germany, a student of Liebig, and a man of general science. The latter is a man of high reputation as a practical planter and farmer, and was to leave in the Great Western which sailed from New York on the 4th.

Iron Mines of Great Britain.

During the last few years the iron mines of Great Britain have yielded thus:

Tons.	Furnaces.
1740—	17,000
1750—	— 85
1760—	— 600,000
1770—	— 231
1780—	— 360,000
1790—	— 530

From which it would appear that unless the mines be exhaustible, there will be no lack of supply, the working power being so elastic and commanding. We believe it has been ascertained that there is not any risk of the iron stone failing in England; and as Scotland has inexhaustible fields of immense extent, the "golden age of iron" may be looked upon as yet not far advanced in its cycle of development.

A Grand Work.

In a month the Macon and Western Railroad will be in operation its entire length to Atlanta. "There will then be (says the Savannah Republican,) a connected line of communication from Savannah, a distance of three hundred and seventy-two miles, stretching diagonally across the State to the Oostanaula river, within forty miles of the Tennessee line. This road passes through many of the most populous and wealthy counties of the State."

Mexico.

A Correspondent of the New Orleans Times writes as follows:

Vera Cruz, August 14, 1846.

Yesterday, at 1 o'clock P. M., this city pronounced in favor of Santa Anna and Federation, and by this conveyance two commissioners were dispatched to his Excellency, to invite him once more to come and rule the destinies of Mexico. The most general belief is, that he will settle the pending difficulties between the United States and this country.

Our Mexican ministry had resigned in consequence of Gen. Bravo having been soon after President ad interim. Our letters from the capital, dated the 30th ultimo, say that the new minister, without exception, be disposed to make peace with the Americans.

Nothing new from Commodore Conner's Squadron, nor from the other coast, in relation to the California's."

Water for Boston.

The dignitaries of Boston and its vicinity had "a good time" on Thursday, at the ceremony of breaking ground for the commencement of Long Pond aqueduct, by which the three-hundred city is hereafter to be supplied with an imitation of the pure Croton. The account of the solemnities and festivities occupies columns of the Boston journals, but we content ourselves with the following extract from the Post:

At ten o'clock a special train, containing the city authorities and one hundred and fifty invited guests, started from the Worcester railroad depot, and proceeded to the celebrated pond, via Natick, Farmingham and Wayland, affording to the company many very beautiful views of the fine sheet of water from different favorable points. Having arrived within three-quarters of a mile of the spot in Wayland selected for the opening operations, the company, with great precision and order, marched to the ground on the east side of the pond, and about fifty feet from the water. T. H. Curtis, Esq., one of the commissioners, directed the efficient force of city police in attendance to clear an area for the performance of the ceremony, and then conducted the Hon. Josiah Quincy, Jr., Mayor, to a stump of a once ponderous tree, as a rostrum, and the excitement among the vast mass of spectators became intense.

Behind his honor was the state keeper, Henry W. Mansfield, of an uncle of the Transcript, who had repaired the implement, supported by marshals, after the Mayor in the procession. The sword itself is really a beautiful thing, and worthy of description. It is made of polished steel, the handle elegantly turned, and bearing two inscriptions in silver.

At 10 minutes before 12 Alderman Parker presented a spade to the Mayor, stating the purpose for which it was to be used, and expressing a hope that in carrying forward the work, which he was about to commence, he would be successful in overcoming difficulties which may arise, as those who have had the initiation of the enterprise had been in overcoming the obstacles which they had encountered, without doing any injury to the rights or property of any one.

Nathan Hale, Esq., chairman of the commission, entered the spade, and, asked historians' co-operation in striking the blow to the commencement of the work. He spoke of the beauty, capacity and abundant resources of the lake, and its adaptation to the object to which it had been devoted.

The Mayor now addressed the company at length, and congratulated them that the long hoped for day had at length dawned on the actual beginning of the work of supplying the city of Boston with the great blessing of pure water.—After other remarks in just praise of the understanding, he proceeded to the business in hand, took

off his coat, and sunk the shining shovel deep through the turf, while the band struck up "Hail Columbia." Adams being present, the Mayor put it to vote that he should be required to remove the second shovelful of earth, and it being decided in the affirmative unanimously, the venerable ex-President stripped off his coat, and removed the second turn of the wheel-barrow, the band playing "Adieu and Liberty." Then, a motion of Mr. Curtis, the Hon. Josiah Quincy, ex-Mayor, was requested to remove the third, and following the example of the second, and the example of his father, he doffed his hat and performed the ceremony to the tune of Yankee Doodle. It would be impossible to describe the interest displayed while these ceremonies were being performed. Every countenance was radiant with joy, and cheer upon cheer burst spontaneously from the crowd, without signal or watchword.

After all this came eating and drinking (only water, by the way,) speeches, toasts, &c.

The Washington Union, of Saturday evening, has the following intelligence from Mexico, and the Home Squadron on that coast:

From the Home Squadron.

Letters from Commodore Conner, of late date at the 30th July, have been received at the Navy Department.

The news of the different ships of the squadron coming home, with the exception of a case or two of scurvy.

The Postope arrived at Vera Cruz on the 18th of July. The Petrel reached that port on the 21st, after a passage of 28 days from New York; and the Bonito arrived on the 28th.

On the morning of the 25th, before daylight, Midshipman Wingate Pilsbury, of Maine, and Michael Flinn, seaman, both of the steamer Mississippi, were drowned by the upsetting of the ship, and has been reassembled from its almost lifeless condition, and placed again among the most flourishing college in the land.

Addressess were delivered by a number of young gentlemen, who have completed their course of collegiate instruction, which reflected the highest credit upon themselves and the institution. A friend has furnished us with a notice of the exercises on this very interesting occasion, which relates us of the day of entering further into detail upon the subject.

The "Friend" was admitted to the first degree in Arts, J. H. Taylor, J. F. Hamilton, Wm. T. Bush, S. D. Bruce, D. S. Colman, John Christian, W. H. Frazer, J. D. H. Corvin, R. C. Richardson, Wm. Warfield, and R. W. Woolsey, of Kentucky; W. B. Brown, C. G. McGhee, and M. McGhee, of Mississippi, and James Erwin and Henry C. Erwin, of Louisiana.

The honorary degree of A. M. was conferred on Rev. William M. Willett, Professor of Biblical Literature in the Theological Institute, New Haven, Conn.; Dr. Charles K. Marcellus, of Mississippi; J. M. Towler, Langrange College, Alabama; and M. P. Harmon, Franklin Institute, Kentucky.

The honorary degree of LL. D. was conferred on President Lanigan Randolph, Macon College, Virginia; Dr. D. Merleth, Reese, New York; Hon. Judge Sharkey, Mississippi, and Chancellor Nicholls and Hon. Henry Pirie, of Louisville, Ky.

The degree of D. D. was conferred on the Rev. John Dowling, of the Baptist Church, New York, and the Rev. J. C. Styles, of the Presbyterian Church, Richmond, Va.

The next session of the institution commences on the first Monday in October next.—Lexington Observer.

Life and decision. The officers belonging to the military service are known to be devoted to the public interest. Their zeal, gallantry and skill have long been established. The country duly appreciates their value, but unremitted care should be taken to abstain from any act which may tend to impair their high character. And what is likely to derogate from this, as the assumption of important executive or ministerial authority by a military commander, or the disregard of his orders?

The exercise of authority not possessed or delegated—the responsibility of institutions, or the conduct of the public troops, not warranted by law nor justified by impious necessity, cannot be disregarded. A just responsibility of all in authority makes it a public duty of imperative obligation to observe and strictly enforce the law and the rules of the service.

By order of the President:

W. L. MARCY,
Secretary of War.

The Court of Inquiry, of which Brevet Brigadier General H. Brady is president, is hereby dissolved.

By order:

R. JONES,
Adjutant General.

Third District.—Francis M. Briscoe, whig, from the counties of Christian and Todd, has 1 year to serve.

Fourth District.—James F. Walker, whig, from the counties of Marion and Franklin, has 1 year to serve.

Fifth District.—John G. Hough, whig, from the counties of Daviess and Henderson, has 2 years to serve.

Sixth District.—John W. Moore, whig, from the counties of Warren and Edmonson, has 3 years to serve.

Seventh District.—E. Miles Crenshaw, whig, from the counties of Barren and Monroe, has 2 years to serve.

Eighth District.—A. P. Patterson, whig, from the counties of Clinton, Cumberland, Wayne, and McCracken, has 2 years to serve.

Ninth District.—J. W. Brinkley, whig, from the counties of Greenup, Muhlenberg, and Warren, has 3 years to serve.

Tenth District.—Francis P. Pease, whig, from the counties of Lincoln, McCreary, and Knott, has 3 years to serve.

Eleventh District.—Pervil Butler, whig, from the city of Louisville and county of Jefferson, has 1 year to serve.

Twelfth District.—John G. Hough, whig, from the counties of Shelby and Franklin, has 1 year to serve.

Thirteenth District.—John W. Russell, whig, from the counties of Calloway, Trigg, and Marshall, has 1 year to serve.

Fourteenth District.—Samuel T. Fox, whig, from the counties of Laurel and Pulaski, has 2 years to serve.

Fifteenth District.—John E. Hardin, whig, from the counties of Lincoln and Whitley, Knott and Rockcastle, has 3 years to serve.

Twenty-sixth District.—Samuel T. Fox, whig, from the counties of Lincoln and Whitley, Knott and Rockcastle, has 3 years to serve.

Twenty-seventh District.—George R. Williams, whig, from the counties of Letcher, Johnson, and Morgan, has 4 years to serve.

Twenty-eighth District.—Samuel F. Stearns, democrat, from the counties of Grant, Pike and Owen, has 2 years to serve.

Twenty-ninth District.—Alexander H. Innis, whig, from the counties of Harlan and Bracken, has 4 years to serve.

Thirty-first District.—Samuel T. Fox, whig, from the counties of Perry and Estill, has 3 years to serve.

Thirty-second District.—David Thornton, whig, from the counties of Woodford and Jessamine, has 4 years to serve.

Thirty-third District.—Samuel T. Fox, whig, from the counties of Perry and Estill, has 3 years to serve.

Thirty-fourth District.—John H. Thompson, whig, from the counties of Perry and Estill, has 3 years to serve.

Thirty-fifth District.—Samuel T. Fox, whig, from the counties of Perry and Estill, has 3 years to serve.

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POETRY.

From the Chrysotype.
Robert Browning.

We don't see why some one of our intellectual book-sellers does not make a little pocket volume of Browning's poems to be put in the pockets of people who think and feel. A kind friend, over the water, sends us his *Bells* and *Pomegranates*, and quotes Landor's opinion of Browning, as follows:

"Shakspeare is not our poet, but the world's; Therefore on him no speech, and short for thee, Browning! Since Claudio was alive and he, No man had walked along our road with step So active, so enquiring eye, or tongue So varied in discourse."

He had good right to say all that, as we will convince our readers by some extracts. In a piece quite too long to copy, entitled the Flight of the Duchess, we have the following landscape painting:

"Ours is a great wild country;
If you climb to your castle's top,
I don't see where your eye can stop;
For when you've passed the corn field country,
Where vineyards leave off, rocks are pack'd,
And sheep-ranges lead to castle-tract,
And castle-tract to open-chase,
Of the mountain where, at a funeral pace,
Round sooth, solemn and slow,
We walk, now and now,
Up and up the steep side go,
So like black trees, up, up,
Down the other side again.
To another greater, wider country,
That's one vast red dirar burnt-up plain,
Branch'd thro' and thro' with many a vein,
Whose iron's dug, and copper's dealt;
Look right, look left, look straight before,
Beneath them mine above they smell,
Copper-ore and iron-ore,
And forge and furnace mould and melt,
And iron and steel, and more,
Till, at the last, for a bounding belt,
Comes the salt sand of the great sea shore,
And the whole is our Duke's country!"

In another exceedingly beautiful but unfinished piece, entitled *Saul*, David thus describes how the maniac king stood in his tent, and how he himself played to drive away the evil spirit.

He stood as erect as that tent prop;

Both arms stretched out wide
On the great cross-support in the centre
That goes to each side :

So he bent not a muscle but bung there
A, caught in his pangs
And clutching his charge the king-serpent

Far away from his kind, in the Pine,
Till deliverance come.

With the Spring-time—so agonized Saul,
Drear and black, blind and dumb.

Then snatched my hand—pluck off the lilies
We twain, and kiss me, and kiss me!

Let my snap—neath the stress of the moonlite
Those sunbeams like swords!

And I first played the tune all our sheep know,
As one after one,

So docile they come to the pen-door
Till folding done

—They are white and unison by the bushes,
For lo, they have fed

Where the long gosses suffice the water
Within the stream's bed;

How one after sees its lodging,
As stars follow star,

Into eve and the blue far above us,
—So blue and so fair!

Then the tune for which quails on the corland
Will leave each his mate

To follow the player, then, what makes
The cricket's elo-

Then the crickets fight one another:
And then, what has weight?

To set the quick juba's a-musing
Outside his soul noise

—There are none such as he for a wonder—
Bird and half bird and mouse!

—God made all the creatures and gave them
Our love and our fear,

To show, we and they are children,
One family here.

Then I played the help-tune of our Respers,
Their wine-song, when hand

Grasps hand, eye lights eye in good friendship,

And great hearts expand,

And grow one in the sense of this world's life;

And then, the low song

When the dead man is praised on his journey—
Dear, hear him sing

—With the few flowers shut up like dead flowers;

—To console us, here—

"As on the bier—"

"Oh, would we might keep thee, my brother!"

And then, the glad chant

Of the marriage,—first go the young maidens—

Next, she whom we want;

As the beauty, the pride of our dwelling:

And then, the great march

When man runs to man to assist him

Nought can break 'em . . . who shall harm them our

Then, the chorus intoned

As the Levites go up to the altar

In glory enthroned—

But I stopped here—for here, in the darkness,
Saul groaned."

We are sorry to break off here, for as the poem goes on it shows better and better.

From Douglas Jerrold's Magazine.

A Star in the Dark.

There is a star in the sky, whose light is true to report,
and the energy to move."—BUTLER LYTTON.

You may call it foolish and romantic if

you like, but I repeat that I could more easily forgive a fault, committed under strong temptation, and forgive to the natural disposition, than a series of petty meannesses springing from and belonging to the character."

Thus spoke Helen Travers to her sister, Mrs. Cunningham, and the thread of her discourse is taken up when first it was overheard. It was a strange spot for anything like a "confidential" or "sentimental" conversation to have taken place; but every one must have observed, that subjects of interest often arise in a most unexpected manner. The two ladies had mistaken the hour at which a morning concert was to commence, had arrived somewhat too early, and had consequently taken their seats before any other had been occupied. Perhaps warming with the subject under discussion, they had not noticed a few stragglers who from time to time dropped in, and certainly had not heard the footfall of a gentleman who entered, and seated himself immediately behind them, just at the moment when some of the attendants were making a prodigious din in their rearrangement of the benches near the orchestra.

"I could not have married a man in whom I did not take pride," replied Mrs. Cunningham; "I am very sorry for people who have ever been led away to do anything wrong, but they must take the consequence of their own conduct; certainly anything like disgrace, or the world's censure, falling upon my husband, would crush me to the earth."

"Not if his faults were the only fault of life," resumed Helen: "Nay, I think his very suffering would draw you more together. I have a theory that the very happy do not love half so deeply as those who have sorrow."

"I call such ideas perfect nonsense."

"I know you do," replied her sister with a faint smile, and playing as she spoke with the fringe of her shawl.

"Any one would think, to hear you talk, that you had fallen in love with some scamp or another, and was seeking to excuse your folly."

"Suzan! you know there is nothing of the kind. You know I have never felt anything more lasting than a passing fancy, which one shakes off, just as waking breaks up a dream."

"How should I know?"

"Then believe—I would not deceive

you. Though three and twenty, indeed I dread old maidism far less than an ill-assorted union."

Helen Travers turned her head as she spoke, and though she did not perceive the stranger, he caught the profile of an animated countenance. But the audience at this time arriving, the sisters drew nearer together to make room for the new-comers. There was an end to their conversation, of course.

Notwithstanding a certain family likeness, a look that was caught now and then, the sisters were different. The eldest, Mrs. Cunningham, was far the most beautiful, if exquisitely chiselled features and a brilliant complexion could make her so. But though quick and clever, even witty and accomplished, she was deficient in sentiment and the powers of imagination; was a lover of detail; and therefore despised, because it was to her incomprehensible, the higher and generalizing mind. A thoroughly worldly education had completed her character, and rendered her a cold-hearted, selfish woman of the world; without enough of heart to feel the necessity of affection, and yet possessing an insatiable vanity that fed on universal admiration! Her sister formed a perfect contrast, with features less regular, her countenance was as changeable as the sea; for it mirrored every thought and feeling, as they were willed up from her woman's heart. Early removed from the influence of worldly-minded parents, she had been reared by a widowed aunt, a high minded being, who had sought and found the sweetest solace for her own early bereavement, in the ardent nature of her young relative. Although by no means a stranger to the metropolis, or to society, the country had been Helen's home. Her young heart had expanded beneath the influence of nature; her taste had been refined, her fancy quickened by it; and though she had not much, she had time and leisure to think more.

In short, she was a fine natural character, as little warped as possible by the prejudices of the selfish and the conventionalities of society. Death had a year before deprived her of her more than mother, and the independence which this beloved relative had bequeathed to her, while it rendered her an object of envy to her unmarried sisters, seemed to her own heart no consolation for her irreparable loss.

The stranger who had overheard these few sentences which, to a thoughtful mind, revealed a world of knowledge, what of him? He had come to that morning concert simply to enjoy music, in which he delighted; yet so absorbed did he become in some all-ingressing thought that the sweet sounds he had sought to hear, fell upon his soul only, from time to time, as chimes, that harmonised with his reflections, whatever they might be, and were remembered afterwards by the powerful association which linked some peculiar cadence with a thought, a dream, a memory; or with a moment where his attention had been aroused by some expression of pleasure or admiration in the sweetest voice he had ever heard, the voice of Helen Travers. He was not what boarding school girls and youths in their teens call young, for he must have reached 5 or 6 and 30; and according to such high authority he had passed the age of romance and the capability of sudden love, and yet, in those two hours he drank as deeply of the draught as ever did mortal man. A strange and awful youth had checked and driven back the tide of emotions which belonged to his epoch; only that it might swell with the concentrated might of a looser sentiment, a chastened tenderness and restrained passion. He would—ere half that time expired—have periled life to have touched her ungloved hand, or to have creased the light ringlet which floated from time to time beyond her bosom!

It seemed, too, that fortune was to favor him, for friends came up and addressed Mrs. Cunningham; mutual introductions elicited that of Helen. He had but to follow them to their door; and now he knew who she was and where she lived. This did with wonderful calmness. People are always calm on great occasions; except, indeed, people are themselves too small ever to make or understand them.

Well—the pigny of the soul escapes through the entangling meshes which fate weaves for mankind, into the outer void of mere animal existence; they are the strong of heart and quick of sense who are retained to play great parts in the struggle of life and the war of the passions. And yet, and oh, mystery of humanity! who that has suffered deeply has not felt that in the deepest depths of anguish there is a pulse which vibrates not with pain! Feeble, and rather as the first faint promise of future joy, then the flicker of an expiring power, but still to console, still to whisper "Peace, peace, better than to feel."

So well William Johnson—for by that common name must the stranger be known—so he felt the hour of endurance, when the strong man writhed in silent agony on the floor of the gorgeous apartment of which he was master.

Life is either one long chapter of accident, or there is no such thing as an accident in the world! Three days afterwards, the stranger of the concert room was formally introduced to Helen Travers at the house of a mutual friend. Three months from that day let us listen to their words; they have been brothed for weeks. The scene was a drawing room in an antique country house. Both were the guests of Mr. and Mrs. Cunningham.

"I have but one care, William, one sorrow in the world," exclaimed Helen, pressing the hand which had fondly clasped hers, between both her own; oh why this mystery, why this concealment? You are free to do as you will and as I am; though, good and generous and true, and rich," she added with a smile, "as you are, my family, you well know, would receive you with open arms!"

"The time has come; be seated," he replied in a tremulous voice; and releasing his hand with a gesture that might have been, but was not, mistaken for coldness. And while Helen sunk on a neighboring couch, he leaned his arm for support on the opposite mantle-piece. His countenance was as pale as ashes, but his voice grew more steady as he proceeded:

"The first time I saw you," he continued "I heard you say you could more readily forgive the one great fault of life, than habitual meanness of character. I have two sins to confess; I would wed you—as I might do—and you never knew them; you see I am my own accuser. I also make the most of my virtues; therefore do I take some credit for enforcing secrecy till I had summoned strength for the confession. For if you reject me, and sorrow in the act, I believe you would rather not take the cold world into your confidence. And yet if there be solace in revealing what I tell you, be free as air to do so if you will. Life would be so worthless, the betrayal of my secret would be but as feather, weighed against the sweet thought of assuring your sorrows."

"You frighten me," murmured Helen, struggling with emotion.

"In mercy," he exclaimed "not tears, yet I will be brief. One of my sins has been wooing you, with the dark knowledge of the breast that a crime of my early life and its consequences might well be considered an insuperable obstacle to our union. Oh! forgive me this—at least!" And he flung himself on his knees before her and buried his face in her garments.

"What terror is to come? Quick—quick; in pity tell me!"

"No; forgive me this last fault first."

"Yes, yes," she murmured, and her hand leaned heavily on his shoulder. The act unseated him and a shower of tears rained from his eyes.

"Tell me," again she whispered.

"I cannot yet. Bear with me."

"Then I will guess."

"Ay, do."

With a shudder as she put each fearful question, she began—"Have you shed human blood, protected by the laws of honor, and feel that now you are a murderer?"

"I never raised my arm in anger against that which has breath. I never so much as kicked a snarling cur from my path."

"Have you been a false friend, deceiving where you were trusted?"

"I cannot recall to mind a lie I ever told."

Once more Helen's hand sought that of her lover; but she withdrew it as terribly as if it were a spectre. The ghost was come on, if you ain't afraid, and take a good glass of grog to keep you warm."

The words were hardly uttered, when up rose she, from behind a tomb-stone, a spectral figure. Giles did n't start, or cry out, or attempt to run away, but he certainly did drop a little of the spirit contained in his glass. The ghost was dressed much in the same style as ghosts usually are, (though, by the way, I do not think a becoming or comfortable attire.) However that may be, the spectre was clothed in a flowing garment, white as his face, which certainly did look very grim in the clear moon-light.

"Miserable being!" commenced the unfeigned visiter, in a sepulchral tone, "what wantest thou of me?"

Giles felt a little uneasy; so he didn't answer.

"He took a swing at his bottle, however, without daring to take his eyes from the spectre. The gentleman had a sort of hood over his head, which he now deliberately threw back, and disclosed a bald pate, across which a large bleeding wound gave variety to the general paleness of his pericranium.

"Do you feel warm, sir?" said Giles,

"that you remove your hat?"

"Art thou prepared to do me justice?" cried the ghost.

"Pray, he said, sir," said Giles. "We shall then talk more comfortably."

"Dost mock me!" cried the spectre.

"Then take thy doom, miserable unbeliever!"

For a moment she yielded to his embrace, but he released her quickly.

"You would so wed me," he exclaimed,

"but you shall not. The dear memory of your words is happiness Fate cannot take from me; it gives me strength to complete the tragedy. Listen. These limbs have borne the manacles the law furnishes to the convicted thief; this form has quailed in the felon's dock, beneath the stare of the stranger crowd; but even then I did not die. I owned that I had stolen the means to procure food for a famishing mother. The name which I had dared to ask you to bear, is forever enrolled in the chronicle of crime. The convict crossed the seas, and was a slave for the seven brightest years of his youth. Helen—Miss Travers, you do not scream, or faint, or wither me with a look. Only tears, quiet common tears. Are you a woman or angel?"

"Be calm, and tell me all."

"You will believe I meant to replace the note I—stole, though the Judge would not credit my story. This is all I have to tell; for why should I picture the haunting presence of a memory, and the worthlessness of that wealth which descends to me from the relative who exposed me to temptation and left my mother to perish?"

"The spectre seemed a little taken aback by this discovery, and leaned over the stone to examine the inscription.

"Lord bless me!" cried Giles, "I hope I may find a way to remove my stain."

"Oh! wretched mortal," groaned the ghost; but took the dram, notwithstanding.

"If it is n't an impudent question," said Giles,

"say Giles, "may I ask how old you are?"

"For ages I have wandered the earth,

in restless perturbation of spirit," replied the ghost, sighing deeply. "You now sit upon my tomb."

"Lord bless me!" cried Giles, "I hope I may find a way to remove my stain."

"Oh! wretched mortal," groaned the ghost,